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WEEKLY REVIEW.

—We have received one or two notes signed "Wretched," the writer of which is very anxious for the prayers of Christians that he may be delivered from the thraldom of drink. Our prayer is that God may enable him to see that all the strength needed is offered him in Christ, and that *if he will only believe it* and surrender himself into the hands of Christ, the very appetite may be taken away from him at once. Physiologically this is impossible; but this is just one of the possibilities included in the unsearchable riches of Christ. There are hundreds now living, thousands perhaps, who have done all that human resolution can do, and have seen the question to be, abstinence or hell, and have always miserably succumbed, and who have at length applied to Christ, *not to give them strength to overcome*, but to take away the craving for drink and shed abroad his love in their hearts, and to do it just then and there, and it has been to them according to their faith. While the craving remains there never can be any guarantee for continued abstinence. In Hebrews ii. and iv., Christ is spoken of as a perfect Saviour, which means that he is competent to save those who have been *most completely ruined by sin*, and is willing to do so. He would not be perfect as a Saviour, if he were not able to deliver such as have lost the last vestige of moral power. In the matter of working out salvation, a person who is *dead* in trespasses and sins has nothing to contribute; Christ will do it all; but the door of faith must be opened, that Christ may come in. (Ephes. i. 19, c. 1, 5-10.) Our friend will please beware of putting his trust in the prayers of Christians; they will of course pray for him, not however to make Christ propitious; Christ himself takes the lead in all desires for the salvation of any poor soul; he wants all his faith for Christ as *a very present and all-sufficient helper*.

—The first anniversary meeting of the Bombay Young Men's Christian Association was held on Friday, last week. A large company of members, associates, and friends of the Association assembled, and filled the hall of the General Assembly's Institute, Kalbadavie. The Report for the past year, showed increase in the number of members and associates, as well as encouraging results from the various operations of the Association. Addresses were delivered by several gentlemen, among whom we were glad to notice the Rev. Mr. Small, who not long ago returned from Scotland, and the Rev. Mr. Hewitt, of the Irish Presbyterian Mission, Borsud, (Guzerat).

—Dr. Mylne has been consecrated as Bishop of Bombay. The ceremony was performed at St. Pauls Cathedral, London, on May 1st.

—We have before us a neat looking pamphlet, which we received the other day, entitled "Mr. George Muller and his work." The little sketch given in it of Mr. Muller's life, with a brief description of the way the Lord dealt with, and helped him, is very interesting indeed. Speaking about Mr. Muller, the sketch says:—

"There are few men more remarkable in the present day than Mr. George Muller; for, when we consider the circumstances of his life, the peculiarity of his work, the influence of his character, the quietness of his action, the earnestness of his purpose, with the results of his labours, it must be fully conceded that there are few men living, or who have lived, who have so thoroughly and effectually made their mark and effected their purpose than the subject of this short memoir.

The age of miracles is past, but we see here what power faith has, and what it can accomplish, how it can raise up out of apparent nothingness a massive monument that shall last as long as the world stands, an imperishable record of a living God, who loves to answer prayer.

The world believes in tangible things—what the eye can see. Its motto is, "Seeing is believing." It believes in bricks and mortar, food, clothes, houses, lands. It may, and does, laugh at spiritual things, and the powers of the heavens above; but when it sees children fed and clothed, and taught, land bought and houses built, and that not in ones or twos, but bodies reckoned by thousands, land by acres, bricks by the million, it has to pause in its sneers, and be silent if it cannot praise or rejoice. This is, however, but part of the work that Mr. George Muller has done. It were something to boast of to point to 2,000 children daily fed, clothed, housed, taught, cared for, in five large buildings on land, every bit of it bought and paid for before possession was taken of it, and every year to produce a balance-sheet with a large sum in hand, and never once to have been in debt,—this would have been something to have been proud of, but Mr. G. Muller is not proud; if he points at all, it is to say, see what God hath wrought, see what He can do, see He will do if you but trust and try Him as I have done. The care of the orphan children is but part of his work; besides that, he has raised up a vast home and foreign missionary work that is sustained and carried on under similar circumstances, the yearly outgoings being nearly equal to that of our largest missionary societies. Added to this is an extensive organisation for the circulation of tracts, books, Bibles, every bit of it provided for before expended, every year leaving him with a balance on hand in each department, though the outgoings have been scattered with no niggardly hand."

Mr. Muller was born near Halberstadt in Prussia, in the year 1805. At the age of 15 he lost his mother, and after that event, seems to have led a reckless ungodly life. In 1825 he gave his heart to the Lord, and 1829 saw him in London. Not long after he settled down as minister of Ebenezer Chapel, Teignmouth, Devonshire. Here he married the sister of a Turkish missionary, Mary Groves. This was followed by his throwing up his fixed salary, and relying for support on the free-will offerings and gifts of those who attended his ministry. In 1832 Mr. Muller, with a fellow-worker went to Bristol and commenced earnest labour among the poor of that city. There the Lord blessed him abundantly, and led him in a truly marvellous manner. In 1834 he, with the aid of his flock founded, in spite of many difficulties, "The Spiritual knowledge institution for home and abroad." The principles on which this institution was found, would appear singular in the eyes of the world—they were, "never to seek the patronage of the world, never to ask unbelievers for money, never to accept the help of those not Christians, never to get in debt, never to reckon on success by the amount of money given, and never to do anything contrary to Scripture." But these very principles God has owned and blessed. "The last twelve month," says the the Report, "the total amount expended was £16,000, with a balance in hand of £18. 179 Home and Foreign missionaries were aided, 3,520,000 Bibles, Testaments, tracts, and books of various kinds were circulated, and 105 schools of over 9,000 children were assisted and supported.

A few years after the founding of this Institution, Mr. Muller turned his attention to the subject of an orphan house. The Lord providing him with the necessary funds, he hired a house, and opened it as an "Infant Orphan Home," which was speedily filled, and necessitated the hiring of two other houses for the same purpose. We must not suppose that all this time Mr. Muller was living in opulence and comfort, quite the contrary, as these extracts from his diary will show—

"August 18, 1838.—I have not one penny in hand for the orphans. Before the day is over I received from a sister £5."

"October 9, 1838.—To-day we were brought lower than ever, the provisions would have lasted out only to-day."

"November 12.—Sixpence came in this morning . . . The Lord gave us, however, before the day was over, enough to buy the usual quantity of bread."

November 21.—Never were we so reduced in funds as to-day. There was not a single half-penny in hand between the matrons of the three houses."

"November 9, 1839.—£3 0s. 6d. was required to-day, but not one penny was in hand."

"September 9.—£5 was dropped into one of the boxes. . . . When this money was given we were exceedingly poor, for not only would there have been no means to take in the usual quantity of bread in one of the houses, but there was no money to take in the milk in the afternoon in any of the houses."

However Mr. Muller knew in Whom he believed, and God never suffered him to want.

In 1845 he was led to see the need of building. The choice of situation, architect and everything else connected with the matter was laid before God in earnest effectual prayer, and by January 1870, as many as five orphan houses were opened, capable of accommodating over a thousand children.

We may well ask, how have all these things been brought about? By fancy bazaars, penny-readings, or public lotteries? Nothing of the kind. In fact, if Mr. Muller had resorted to such means, we do not think, his efforts would have been so signally blessed. People generally adopt these methods, when they are wanting in faith in God; they practically regard God as One *unable* to help them, place *no* faith in His promises and assurances, and hence, leave Him out of the question *entirely*. Mr. Muller on the other hand, believes in a God, who is all powerful, all wealthy, whose resources are inexhaustible, who has promised to do for His children above all that they ask or think, and who is faithful in fulfilling His promises; and the grand secret of all his success just lies in his taking God at his word. He believes God is his Father, the Bible, God's Word to him, given him as his rule of faith and practice; he receives it, stands by what it tells him, and God, in consequence, rewards the faith of his dear child, by opening His hands and satisfying all his desires. "All things are possible to Him that believeth."

—Her Majesty Queen Victoria has been proclaimed "Empress" in England, but it appears that no telegraphic instructions have yet been received in India regarding the new title.

—Apprehensions are felt of the plague, at present raging along the Persian Gulf Coast, making its appearance in this city. A contemporary informs us that it has worked its way down to Muscat. We trust that the strictest precautions possible will be taken to prevent this scourge from visiting Bombay.

—The last Home papers do not bring us good tidings concerning the state of affairs just now in Europe. From all accounts the political horizon look very beclouded.

—We regret to learn that Mr. Norton of the Ellichpoor Mission, is compelled to return to America for a season, owing to ill-health.

—We have much pleasure in acknowledging the receipt of the following Reports—

Twenty-second Annual Report of the Arcot Mission, of the Reformed church in America.

Report for 1875 of the Madras mission of the Free Church of Scotland.

Annual Report of the Neyoor Mission District in connection with the London Missionary Society, for the year ending Dec. 31st, 1875.

The *Indian Mirror* having been found fault with for calling Christ an ascetic, repeats the statement in stronger language, declaring him to be the greatest of ascetics. He had not where to lay his head, would not take thought for the morrow, sent his disciples forth without purse or scrip; "his charming poverty, says the *Mirror*, "has been organized by the Roman Catholic Church into standing institutions." "He was a *fakir*, a *bairagi* of the highest type, and we delight to honour him as such."

A religious ascetic is one who attaches the idea of religious merit to abstinence and suffering, and who for the sake of this merit chooses privation and hardship. A person who for the sake of doing good, cheerfully accepts of suffering and privation, is not an ascetic. No one would call John Howard an ascetic, although he willingly encountered many severe trials and hardships in the endeavour to alleviate the lot of prisoners. No two principles can be more strongly opposed to each other than these. It was love that controlled the actions of Christ. It is self-love that actuates the *bairagi*, the desire to appear superior to the rest of mankind. The Hindoo idea of asceticism is realized in its perfection when the devotee goes into the wilderness, turning his back on kindred and on society, and when he incapacitates himself from using the numbers God has bestowed upon him. When Christianity became corrupt then asceticism came in, and became organized in monastic institutions. Nothing could be further from the spirit of Christ. He was a carpenter, until the duties of a public ministry made it impossible for him to pursue this avocation. His censors found fault with him because he came eating and drinking. We find him availing himself of the hospitality that was shown him. "He had not where to lay his head? This is very different from saying that he *refused* to lay his head anywhere. In the prosecution of his ministry of love, it often happened that he had to sleep in the open air. To spend a night in solitary prayer he would sometimes go away to a mountain. It seems to have been a matter of perfect indifference to our Lord, what he ate or how he was accommodated; his meat was to do the will of Him that sent him. He wished his disciples to show that they could be happy in any circumstances. They proved themselves to be his ministers," in much patience, in afflictions, in distress, in necessities, in stripes, in imprisonments, in tumults, in labours at watchings and fastings," not sought for their own sake, but cheerfully endure for the sake of conveying the Gospel to men. Behold, Paul in Ephesus, working with his own hands to supply his own need and *the need of those that were with him*. When Jesus sent his disciples forth, he was specially careful that faith should have its full exhibition. They were to trust in him and expect to be provided for in every place. "In the same house remain, eating and drinking such things as they give," said our Lord to the seventy. Their poverty served to bring out more clearly the evidence of their faith, and is commended on this ground in the scripture. We believe that the church of Christ is called to protest against the love of money and worldly distinction and luxury, and to put its protest into the most unequivocal form, not because poverty has righteousness of its own, but because it helps the believer to show the all-sufficiency of Christ. There is no harm in wealth when it is treated as Christ's, and bestowed according to his mind. All the law is fulfilled in one word, love The love that leads a man to reduce his expenses to the utmost that he may have the more for the relief of his necessitous neighbours is something very different from asceticism.

With reference to the letter of J. R. (in last week's *Guardian*), we would ask of him carefully to look at the passage quoted by him, 1 Cor. xiv. 34, 35, and see if a different interpretation may not reasonably be put upon it, bringing it more into harmony with other teachings in the same epistle. This church in Corinth had been founded by the apostle Paul. He had spent two years there. They had learned from him what their privileges and gifts and functions were in Christ. He speaks of them as his epistle, known and read of all men. Certain abuses had crept in which he points out in this first epistle. The women were accustomed to pray in the meetings, and to "prophecy" or speak in the name of the Lord. He does not speak of this as an evil; he only objects to their doing it unveiled. If Paul had clearly taught this church that the praying and propheeying in the assemblies, were to be confined to the brethren, it seems very unlikely that the public ministrations of the sisters would ever have been allowed. We know how our Presbyterian brethren are shocked by such a thing, and it seems to us that the Corinthian church would have refused to tolerate it, if such a thing had been utterly unknown when Paul was with them. Especially, might we expect an outburst from Paul, when he came to refer to such an innovation. But instead of that, he only blames them for allowing the women who thus took part to appear unveiled. The state of society, the position of women, the manners and customs were such as to make it very unsuitable for Christian women in Corinth to take this public part. The only women whom the Corinthians were accustomed to see taking part unveiled in public exercises, were women of questionable virtue. Lewd men would be attracted to these assemblies by this circumstance, and discredit would be brought upon the church. The veil was the token, that the woman was under authority (1 Cor. xi. 10, where the word *angels* means probably *messengers* employed by wealthy men.). Here in this 11th chapter we should certainly expect Paul's veto, if he had any; but his only stipulation is that when the sisters pray and prophecy in public, they should be veiled. It is evident that some had been in the habit of laying aside their veil when the spirit of prayer or prophecy came upon them, that they might be the better heard. But Paul warns them that it will be misunderstood. In our assemblies, ladies are not careful to appear veiled, and everybody can see that the difference of social customs takes away for us the obligation laid upon the Corinthian Christians.

When Paul says, I suffer not a woman to teach, let your women keep silence in the churches, he is specially guarding against anything that might seem like a failure in that subjection of the women to the man which he believed to be so important. It would appear that the women were accustomed to speak in the assemblies, giving their opinion, or asking for explanation. A measure of freedom prevailed that tended to disorder. Paul says, If they would learn anything, they are not to bring forward these difficulties in the church, but to ask their husbands at home. All this does not in the least effect the question of women praying or prophecying in the church. All teaching that seemed to put the woman into a position of authority relatively to the man, Paul discountenanced. We are to keep in mind the oriental ideas that prevailed regarding women, ideas from which the Jews in their own country were greatly emancipated. The Gospels show us a very different state of society. Elizabeth, Mary, Anna, prophecy; Mary Magdalen and other women are the first evangelists commissioned by the risen Saviour; the four daughters of Philip prophecy. Paul speaks of the women who had laboured with him in the Gospel.

The distinguishing account of our dispensation given by prophecy, accords the prophetic unction to men and women alike. The 120 disciples who waited for the fulfilment of this prophecy after the ascension of Jesus, were of both sexes. They continued with one accord in prayer, and on the day of Pentecost were all of one accord in one place when the spirit of God came upon them. Peter calls attention to the specific fulfilment of the prophecy: Your sons and your daughters shall prophecy, &c. He hath shed forth this which ye do see and hear. And he tells them the same promise is available for them and for their sons and daughters.

The main arguments for and against the public ministry of women, are now before our readers, and we do not think any further controversy is necessary. God will give us the light we need, if we are willing to receive it, making the sacrifice of our own cherished views if need be.

The Bombay Guardian.

SATURDAY, MAY 6, 1876.

A DISCUSSION.

We were lately in a meeting convened by Mahomedans for discussing the relative claims of Christianity and Mahomedism. We had been invited or challenged to attend and show the truth of Christianity, and went there accordingly. A Moolvie, or a person addressed as such, was installed in a seat of honour, before a table, and a considerable number of Moonshees were near him. The room, an upper chamber in the bazaar, was by no means a large one; about 300 persons, mostly Mahomedans, with Hindoos and a few Parsees, were crowded in and packed as closely as possible, almost to suffocation, while a large crowd stood on the stairs and about the door. Before beginning the discussion, we called attention to the promise in John vii. "If any man will do the will of God he shall know of the doctrine, whether it is of God or whether I speak of myself," and pointed out the condition on which alone we could expect divine guidance. The Moolvie assented to this. He then proposed that if he established his point and showed the truth of Mahomedism, we should become Mahomedans; and *vice versâ*, if we established ours. We told him that the matter had been settled for us 30 years ago and more, when God made it as plain to us as the sun in the heavens that Christ was the only Saviour of men; we were ready to follow the truth, but had no uncertainty as to what was the truth. The writer told how he had been for many years an infidel, utterly denying that any religion was from God; how he had been brought to see that there could be nothing better for a man than to know and do the will of his Creator; how he had asked God to show him his will; and how he was brought to see that the Bible was from God. We might here mention, that we had known the Moolvie presiding in this meeting three years before as an enquirer and candidate for baptism, and were not at that time favourably impressed with his sincerity.

The Moolvie read the 3rd chapter of Acts, about the visit of Peter and John to the temple, the healing of the lame man, and the address made by Peter to the Jews, in which he quoted from Deuteronomy these words: "For Moses truly said unto the Fathers: a prophet shall the Lord your God raise up unto you of your brethren like unto me." We supposed that the Moolvie would use this prophecy in the way in which we had heard Mahomedans use it, making it apply to Mahomed. They that make this application, insist that the words "of your brethren" cannot refer to the Jews, but must refer to a descendent of Ishmael. We were prepared to show that this expression is frequently used in Deuteronomy with reference to the Jews and not to any other people. But it appears that the Moolvie had a very different application to make of it. He said it meant Joshua! He read the 1st chap. of Joshua to show that it referred to him. We pointed out that this application was entirely forbidden by the closing words in Deuteronomy (xxxiv. 9-12). Though nothing could be more conclusive than these words, yet the Moolvie would not give up his point. Christ was

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only in his 34th year when he died, Moses was 120 years old. Christ did not lead the Israelites through the Red Sea. But Joshua led them through Jordan on dry ground. We pointed out that Christ resembled Moses in that which distinguished Moses from all the intervening prophets: both were founders of a dispensation.

He then took up the words of Jesus on the cross: "My God, my God, why hast thou forsaken me?" He scouted the idea that these words could come from one who was able to save: We pointed out that these words were quoted from the 1st verse of the 22nd Psalm, in which the sufferings of the Messiah at the hands of his enemies, and the subsequent glory of his kingdom, were described 1,000 years before he came into the world, a perusal of which psalm would show clearly why Christ had uttered that cry. He was made a curse for us, and died, the just for the unjust, that they, who believe on him might have everlasting life. Subsequently an attempt was made to show that Christ wrought no miracles, because he had refused to show the Pharisees a sign from heaven. We reminded them that Mahomed fully admitted the fact that Christ wrought miracles. Pointed out that no man could atone for his own sins and that a sinless Divine Saviour was necessary for every man. The objections advanced were for the most part such as could be found in Tom Paine or any similar infidel writer. When we left, a native Christian was carrying on a discussion about Jonah.

We cannot say that we regard such discussions as likely to accomplish much good. Mahomedans and Hindoos attend them very much as they would attend a cock-fight, their anxiety being not to get at the truth but to throw contempt upon Christianity. In this state of mind, no argument is of the slightest value unless it answers *their* purpose.

LOVE IDENTIFIED. IV.

Love is not puffed up. 1 Cor. xiii. 4.

MEN eagerly seek for that which, when obtained has the worst possible effect upon them. They seek some position of advantage, some post of honour, some increase of wordly substance, and when they get it, they are puffed up with the idea that they are better than others. The narrow dream of selfishness that formerly separated them from their fellows, now broadens to an Amazon. Even the acquisition of knowledge has this effect, and a man becomes unapproachable because he knows more than others. Men of science like to be thought serene, unperturbed, not affected by the petty jealousies of men, but when they are touched in a tender point, when their bright thoughts are claimed by somebody else, they show at once that they care more for the renown of science than for science itself. Many a good man has been spoiled (they tell us) by being made a bishop; ecclesiastical dignities turn the heads of men as effectually as other dignities. The great function of prosperity seems to be to show what wretchedly poor stuff this fallen humanity of ours is. What a weakness it is for a king to find that every one whom he elevates to a post of influence, is suddenly attached with wind in the head, and rendered unfit for his work by high-mindedness.

The eyes of God are running to and fro in the earth to find those whom he can take to his own celestial courts and introduce to the companionship of angels and seraphim. He takes a man from one of the lower dung-hills of hearth, and sets him on an dung-hill a little higher, and lo, the man is puffed up with this little exaltation and becomes insufferable in his airs. The poor man has settled the matter: If such a petty exaltation turns his head, it is impossible to think of him as a candidate for the higher exaltation. Thus we see men every day doing their best to show that they are not candidates for glory, honour and immortality, by the way in which a little earthly promotion turns their head.

When love has possession of the heart, then all external advantages are prized only as means of showing kindness to others. I am a steward; if little is entrusted to me, I must use it according to the mind of the Master; if much, I must still bestow it as he would. At the cross of Christ, the sinner learns the lesson of his own unworthiness, and the lesson of God's great love; the first letter of the Gospel is 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' A true Christian learns of him who is meek and lowly of heart, and now preferably takes the lower place. You may say he is not more unworthy than others; very likely; but he has not studied the unworthiness of others so much as he has his own, and so he knows more about his own. He loves his brethren and is quite as well pleased that they should have honour as that he should have it. If the Master raises him to a higher place, he will not be puffed up.

It is quite possible that the Lord would do great things by some of us, if we were made perfect in love. He called for a man to preach the Gospel to a myraid of persons daily in London and in the other great cities of Christendom. Many wise and learned men, men of genius, men of power, eloquent and accomplished preachers, offered themselves for the service, but were not accepted. A man was taken who did not know so little about religion, that he could not be admitted to church-membership till he had waited a year, and when he began to work for Christ was snubbed for it. He had love, the love of souls, a passion for getting men saved, and God took him. We are Christians only in the degree in which love reigns in us; this love is better than all the diplomas of the world; having this, we are available for any post in the kingdom of heaven. For love is not puffed up.

CASTE AND CHRISTIANITY. II.

WE have social distinctions and social barriers among Europeans, and we have nothing to say by way of apology for class pride. But Hindoo caste is not merely social, it is religious. A European, of a certain position in society will not give his daughter to a man in an inferior position; perhaps he will not accept an invitation to dinner given by one of his clerks; but then he does not ground his refusal on the belief that he will incur the wrath of God by so doing, and forfeit the salvation of his soul. But this is what Hinduism teaches; a man becomes unclean in the sight of God, who receives water from a man of inferior caste; in fact, no sin is so defiling or so damming; men may be guilty of all the crimes of the decalogue, and yet retain their caste purity. This constitutes a righteousness that will avail a man in the absence of every other. The first and great commandment is, Thou shalt maintain thy caste purity. For the command, Thou shalt love thy neighbour as thyself, is substituted this, Thou shalt not defile thyself by having communications with people of other castes. This system involves an utter misconception of the character and will of God. The very things that God forbids are declared in it to be commanded by him. Pride, selfishness, alienation, contempt, are sanctified and made obligatory.

Many in India are now coming to see that the system is wrong and pernicious, and are either striving to shake it off, or earnestly longing to see it pass away. Is this a time for missionaries of the Gospel to begin to defer to it? The Gospel, thank God, is utterly opposed to it. The Christian is to love his fellow-Christians, as Christ loves him and them. The bond that unites Christians to one another is more intimate than that which unites the members of a family; and the power of the church of Christ in this land will be according to the strength of this unifying love. If the Hindoos see any thing like caste in the native church, it will do more than anything else to nullify the influence of the church upon them. We mean, of course, spiritual influence. A worldly influence is not what the church wants.

We believe that Christ has all power in heaven and in earth, and has in his hand an iron rod that will dash in pieces, as a potter's vessel, caste and other social hindrances to the progress of his kingdom. But Christ's power can only be exercised as his people are animated by a true faith. We do not believe that much impression will be made upon Hindoo society, by such Christianity as prevails in Christendom. The missionary occupies a position peculiarly favourable for ascertaining what the mind of Christ really is, and must not think it a hardship that he should be called to lead the van seeking to reach the heights of apostolic faith, purity and self-denial. "To him that over-cometh, and keepeth my works unto the end, will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces; even as I received of my Father."

When converts to Christianity were first made from among the Gentiles, some of the Jewish converts were unwilling to eat with them. They had always observed the ceremonial laws, the middle wall of partition, and after having conscientiously maintained a distinction all their life, it came hard now to ignore it. What operated still more powerfully was the effect it would have in cutting them off from their Jewish friends. Even Peter was in a measure influenced by these considerations: 'he withdrew and separated himself, fearing them which were of the circumcision.' Barnabas was also carried away by the unhappy concession. Here, if ever, was the opportunity for caste to take its place in the Christian church. Happily, Paul was there, and withstood the movement most strenuously, and successfully; the church was saved.

SKETCHES OF OUR ANTIPODES.

XII.

HARRY'S THREE GREAT BATTLES.—CONTINUED.

WHAT do you think was the last great conflict? Was it some strong temptation in the wilderness; a thorn in the flesh; a Giant Despair, an Apollyon, or a death-bed victory? No, it was the *Battle of Life*. And this is the hardest fight of all. Only upon special occasions does God's kingdom need the blood of martyrs, but it wants the *lives* of martyrs all the time.

For his gallant conduct at Gettysburg, Harry was raised from Private to First (color) Sergeant. After his conversion he succeeded in getting a few men to go out into the thickets in the evening for prayer. When "certain lewd fellows of the baser sort" disturbed them, they retired to more secluded places. He did not use his authority or call upon the officers for protection. When off duty he wore a Private's coat, so that he might speak to the soldiers about their souls as one not above them. The Colonel remonstrated against his doffing his badges, and Harry offered to resign. Some good people think Saul's armor the most efficient. Harry thought that God wanted the weak things to confound the mighty.

I first saw Harry in the "Straggler's barracks," or rest camp. A lay missionary had spoken to the crowd just as he found them at their usual duties in the barracks. At the call for testimony, this young soldier came to the front. His sleeves were rolled up, and shirt collar thrown open. He told what a hard sinner he had been; how the Lord had saved him; that he wished to return home, but had re-enlisted for the purpose of counteracting his former evil example, and as he had led his comrades in sin, he now wished to lead them to Jesus. Then turning around to his fellow-soldiers, who had been with him in so many a long march and hard fight—he gave them a most tender and powerful appeal to turn from their sins to the Saviour of sinners.

More than a year after we met in another State. Humbly clad, helping about the chapel tent, giving his testimony, and talking of Jesus to sinners—full of the love, but so quiet that few noticed him. Coming into the mission room one morning, he asked for the Agent of the "Freedman's Bureau." "What do you wish?" "There is a negro boy here, left by the 15th Illinois," Why did they leave him?" "He has the small-pox." "Where did you find him?" "Out in the woods." "And where was he during that heavy storm last night?" "Under those barracks floors." (A place of resort for sheeps and hogs.) "There all alone?" "I was with him." That noble hero of Gettysburg had watched all night in a low filthy hole with that negro boy covered with the small-pox! In a few days, Harry was placed on duty at the mission rooms by the General's order. After a few months of fruitful work, in the army mission, he was detailed to command a small detachment of troops at Olathe. It

was a dark stormy night, when he started off alone for his post. In a short season of prayer, we commended each other to God. Throwing his huge blue coat over him, he mounted his horse, then leaning down, he threw his arms about my neck, gave me a kiss and spurred away into the darkness. How I long to meet Harry in heaven. We parted in the weeping night—we shall meet in the morning of joy.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle—
Be a hero in the strife."

"Be thou faithful unto death, and I will give thee a crown of life."

VICTOR.

NOTICE.

FREE CHURCH, ESPLANADE.

During hot weather the morning service is held at 7-30 A.M., instead of at 11 A.M.

Epitome of News.

SATURDAY, APRIL 29.

Bombay Gazette: "The Government of Bombay having passed a resolution that, with the assent of the Baroda Government, the new Sailors' Home is to be used temporarily as a Hospital, a special meeting of the Sailors' Home Committee has been called for Wednesday next to consider what steps should be taken to prevent the carrying into effect of this resolution. The Committee are naturally annoyed at the action of Government in taking away from the sailors the free gift to them of Khunderao Gaekwar, a gift which it is extremely doubtful if Sir T. Madhavarao, the new Dewan of Baroda, has the slightest right to meddle with. Counting upon being allowed soon to occupy the building, the Committee some time ago gave orders to have it furnished for the sailors; and this expenditure, of course, has been thrown away, for, although many persons thought a year ago that the Sailors' Home might with advantage be appropriated to the purposes of a European Hospital for a time, till a new hospital was built, it is impossible now to put any trust in the sincerity of the Government's professions that the occupation will be only temporary. As regards the building of a permanent hospital, matters are not further advanced now than they were ten years ago, and, if the Government once got possession of the Sailors' Home, there is too much reason to fear that they would always keep possession of it. We think, therefore, the Committee would be justified in requiring from Government a formal assurance that the Home shall be evacuated within a fixed period of time."

MONDAY, MAY 1.

—*Bombay Gazette:* "Bishop Gell is expected to be appointed Metropolitan of India."

The King of Burma has raised heavy bunds round Mandalay, on which he has planted old guns, thus giving the whole the appearance of fortifications, and looking very imposing when the British troops arrive there to-day.

The title of Empress is to be used on all occasions, its restrictions being only limited to a few enumerated documents in the United Kingdom. This is regarded as a breach of faith and it has increased the indignation of the English press.

—The new Albert Hall at Calcutta which has been built for the purposes of amusement, literature and science, was opened on Wednesday evening last by His Honor the Lieutenant-Governor of Bengal.

TUESDAY, MAY 2.

Times of India: "The report of the Reporter on the Native Press for the Bombay Presidency has just been issued. The document states that of the 735 books published during the past year, 103 were in English, five in Portuguese, 487 in the Vernaculars, 55 in the Indian Classical languages, and eighty-five in more languages than one. Faint praise is given to the works in English, and the Reporter says, "the Portuguese works are too insignificant to deserve any special notice." Of native authors the Marathi take the lead no less than thirty-four per cent. of the books being in that language. Next to them are the Gujarathi publications, which are about thirty per cent."

The line of State Railway from Indore to Mhow and Ujein is to be opened for goods and passenger traffic from the 1st July next.

The *Mining Journal* says that one of the great objections raised against the Channel Tunnel scheme was the length of time it will take to execute, but if we are to believe the *Liberté*, this objection has now disappeared. In fact, according to that paper, the tunnel can be completed in less than six months! It tells us that a machine has just been invented by which 55 metres of ground may be pierced through per diem, and it calculates if both the English and the French begin piercing at the same time the tunnel can be cut out in 144 days.

—*Lucknow Witness:* "We observe that Dr. Tyng's Church in New York has among its members a Phillip-and-Andrew Society to invite those who do not know Christ to come and make His acquaintance, and also a Button-hole Committee to speak to strangers who may be found present at the services and try to make them feel at home. We like the idea. It is true that all members of a Christian Church ought to feel a duty in both these directions, but it is well known that what is regarded as everybody's business is apt to become no one's in particular and to be generally neglected. In practise it has been seen over and over again that those Churches whose members are most thoroughly organized, the work carefully distributed and each one assigned to his post, are by far the most efficient. They accomplish wonders, because every one does a little and feels part of the responsibility. Perhaps some pastors and Churches in this country may find a useful stimulus in this hint.

—Mr. Sherring has resolved to put in practical operation the idea regarding the superiority of more concentrated itineration which he advocates in his History of Protestant Missions. Two or more positions have been carefully selected among the lower caste villages in the district around Benares a few miles from the city, as centers from which to visit systematically this limited tract of country and endeavour to evangelize them thoroughly by a constant proclamation of the Gospel. We shall look with interest to know the results of the scheme. It seems to us every way sensible and rational. It casts away the old idea that the people are eagerly waiting to embrace our religion in large numbers as soon as they shall hear it once proclaimed, and proceeds on the mere matter of fact footing that much personal influence and long continued labours are necessary to make a permanent break at any point in the serried ranks of heathenism. This thought is not so captivating to the imagination but it has the advantage of being founded on truth. The sooner all missionary operations are put on a strictly business basis, so to speak, the better it will be for the cause in the end.

—The Government of Travancore have passed liberal orders with reference to the grant of funds in aid of missionary schools.

—*Ceylon Observer:* "Bishop Copleston's "crooked" policy is arousing a strong feeling of indignation against him, especially in regard to his project for taking over the Tamil Cooly Mission, establishing chaplaincies, and virtually parcelling out the Central Province into Parishes after the similitude of the State Church in England. If he is allowed to do this, then, of course, every clergyman will feel he has particular rights on the district he is set over, and will regard as an "interloper" every minister of the gospel, other than Episcopal, who shall preach in his parish." This is one secret of the hostility on the part of State-paid clergymen in England to Non-conformity. The sowing of this seed, certain to yield a large crop of bitterness and sectarian hostility, will be strongly opposed. Meanwhile ritualism spreads, the confessional in a disguised form is said to be set up, at the Cathedral, Colombo, and one is tempted to ask if the provisions of the Public Worship Act cannot be made to apply to Ceylon."

WEDNESDAY, MAY 3.

—*Times of India:* "The *Siècle* states that Mr. Home, the spiritualist died suddenly, while travelling by railway from St. Petersburgh to Berlin."

—A French engineer named d'Adhemar has invented a coating or paint which is said to preserve iron from rusting better than anything known, besides being cheaper than red lead paint.

—Referring to the "Spelling Bee" the *Times of India* remarks: "We have a notion that the European portion of the community will not provide the material for the amusement. It may be all very well for a Cabinet Minister in England to amuse the public by stumbling at a word which any school boy could spell; and in a large city like London, where no one knows anything about anybody, a youth may not feel abashed if he dispenses with h's where h's should be, and strikes the balance by inserting them where they ought to be neither seen nor heard. But in Bombay, where everybody knows everybody else, the case is different. Gentlemen—especially young gentlemen—would not care to be known all over Bombay as "bad at spelling." We are not very sorry at this. "Spelling Bees" may do a little good, but we think hardly sufficient to counteract the folly they display. They are not entirely useless, as they draw attention to the correct spelling of many words."

—*Bombay Gazette:* "Major Faber, the Engineer of Saugor barracks, who was reduced from first to fourth grade by Lord Mayo's Government, will now be restored to his original rank.

—Cholera prevails in Bengal on one part of the line of the Northern State Railway; one hundred and fifty persons died in one day. The disease prevails in the Terai below Darjeeling, and fears are entertained that it may reach that sanitarium.

—We understand from the *Indian Church Gazette* that a scheme for placing a window in Rawul Pindee Church, as a local memorial to Bishop Milman at the station where he entered into his rest, has been set on foot. It is proposed, that it should be a Ladies' Memorial.

—*Zion's Herald:* "Sir Josiah Mason, the wealthy pen manufacturer of Birmingham, England, has built in that city a scientific college at a cost of $500,000, and has endowed it with a gift of $150,000. Besides this he has sold his business, and intends to give the proceeds, about $500,000, to the college. He has already built in Birmingham an orphanage and almshouses which cost $1,250,000.

—*New York Evangelist:* "We are permitted to make the following extract from a letter from Rev. S. W. March, dated Tablek, Syria, Dec. 11th, 1875. The reference is to reports which appeared in *The Evangelist* during the labours of Messrs. Moody and Sankey in Brooklyn. Mr. March (a son of Rev. Dr. March of Philadelphia) writes:—

"I am greatly interested in the reports of the Moody and Sankey meetings. It is a problem to know what is the secret of their success. Last Sunday evening some of our teachers were spending the evening with me, and one of them read aloud Mr. Moody's sermon in *The Evangelist*, translating it into Arabic. It sounded in Arabic even more familiar and informal than in English, for the natives have an idea that a sermon must be in highest possible Arabic, and the less common people can understand of it, the more learned the preacher and the more eloquent his discourse.

"I was amused to see their astonishment when I told them no man in England or America at the present time was attracting large audiences and receiving more attention from the newspapers than Moody, the author of the very simple, common-place sermon they were listening to. I have no doubt that it will do them good, and hereafter they will be less ambitious to preach above the comprehension of the people."

Mr. March refers to the large attendance at his own and the services of neighbouring missionaries on the first Sunday of December (the month of special prayer for Syria), and the generally encouraging aspect of the work throughout the whole Syrian field. A well situated lot had just been bought for his church, at a reasonable price.

—*Friend of India:* "It is likely that fresh light will soon be thrown on the Babylonian and Assyrian traditions of the deluge. Mr. George Smith, of the British Museum, has obtained the permission of the Porte to continue his explorations on the site of the royal palace at Nineveh for a period of two years, and has already left London for Smyrna, whence he will proceed, by way of Alexandretta and Damascus, to Bagdad. After a short stay at the latter city Mr. Smith sets out for the ancient capital of Assyria and will there do his best to recover the remainder of that buried library of which the portion he has already unearthed and deciphered has proved of so much interest and value. His expenses are to be defrayed by the British Museum from a special grant made by Her Majesty's Government, and all historical tablets, tiles, and other specimens of early brick literature dug up will therefore, we suppose, become the property of the nation."

—The memorial tablet which Lord Napier of Magdala caused to be erected to the memory of that gallant little band which blew up the Cashmere gate on the 14th of September 1857, has now been completed. It stands outside the gate between the two entrances. The situation is a happy one, as it brings to the recollection of every one passing over that memorable spot the names of those who, on that eventful day, faced certain death for their Queen and country.

—The "foreign element" appears likely to swamp our mercantile marine, as it has almost done other branches of English enterprise and energy. A deputation, which lately waited on Mr. Disraeli, assured him that of 200,000 men of the British merchant service, not more than 20,000 are really British seamen, the remainder being largely composed of the very off-scourings of the globe.

—The *Bengalee* says that Mrs. Mono Mohini Wheeler, a daughter of the Rev. Dr. K. M. Banarji, has been appointed an Inspectress of Schools in Calcutta, the 24-Pergunnahs, and Hooghly.

Thursday, May 4.

—*Overland Mail*: Amongst the deaths recorded this week are Baron Clanmorris; Sir J. J. Reid; Col. B. E. Bacon, deputy military secretary, Calcutta; Col. Ainslie, Royal Dragoons; Lieut.-Col. C. Savage, Bengal Retired; Lieut.-Col. J. H. Corsar, late 3rd Madras Cavalry; Surg.-Major J. M. Millar, Madras Retired; Mr. F. H. A. Forth, late treasurer of Hong-Kong; and Mr. J. Brown, late of Calcutta.

Alarming rumours of a European complication have been current this week. The three Northern Powers are drifting apart in their action to reconcile the Turkish insurgents.

The rumoured death of Mr. D. D. Home, the Spiritualist, is contradicted. Miss Emily Kislingbury, secretary of the British National Association of Spiritualists, writes to say that a telegram has been received at the offices of the association from Nice, stating that "Mr. Home is residing there in his usual state of health."

The *Voce della Verità* of Rome recently published a statement that two Anglican clergymen were going about dressed as Roman priests, and had succeeded in celebrating mass at an Italian cathedral. The Rev. H. W. Wasse, the English chaplain at Rome, has now asked for the names of the clergymen and of the cathedral which they are said to have desecrated. The *Voce della Verità* replies that its information comes from a most trustworthy source. That Anglican priests dress exactly like Romish is patent to all, it asserts; but it declines to give the names of the two clergymen, or of the cathedral where they perpetrated the "sacrilege."

The High Court of Justice at Athens has delivered its sentence upon the ex-Ministers, Archbishops, and others impeached on charges of corruption and simony. M. Balassopoulo, former Minister for Ecclesiastical Affairs, is condemned to one year's imprisonment, deprived of political rights for three years, and ordered to give the 2,000*l.* he received as bribes to the poor-house. M. Nicolopoulo, former Minister of Justice, is sentenced to ten months' imprisonment. Each bishop is fined double the amount he received in bribes, the Archbishop of Cephalonia to pay 2,000*l*, the Archbishop of Patras 880*l*., and Archbishop of Messene 800*l*. Immense excitement has been caused by this decision.

There has been a panic on the Vienna Exchange, owing to the fear that hostilities will soon break out between Servia and Turkey. Rumours from Pesth state that the offensive will certainly be taken by the former, and that the staff officers are already ordered to report upon a plan of active operations. The German Government, it is asserted, is actively endeavouring to prevent a rupture between Austria and Russia.

President Grant, says a New York telegram, will make no nomination for the English mission until the House Committee reports on General Schenck's case. Should the report not be severe on General Schenck, the President wishes to send him back to London.

General McDonald, who was implicated in the whisky frauds at St. Louis, has been sentenced to three years' imprisonment and a fine of 5,000 dols. Mr. Avery has been sentenced to two years' imprisonment and a fine of 1,000 dols.

Mr. A. F. Stewart, who is described as the richest merchant in America, died at New York on April 10. His real estate in that city was nearly equal to Mr. Astor's. His total property is estimated at over 80,000,000 dols. Mr. Stewart was an Irishman by birth.

Friday, May 5.

—*Times of India*: "The Maharajah of Johore, who has been gazetted G. C. M. G. (Grand Cross of the Order of St. Michael and St. George), is a Malay Prince whose territories adjoin the Straits Settlement."

Mr. A. T. Crawford, C. S., Collector and Magistrate and Political Agent at Colaba, has been appointed acting Collector and Magistrate of Rutnagherry with effect from the 7th proximo.

—*Bombay Gazette*: "A meeting of the Sailors' Home Committee was held yesterday evening, at the Sailors' Home, Esplande, with the object of protesting against, and deciding on means to prevent the carrying out of, the intention of Government to convert the new Sailors' Home into an European Hospital."

—*Indian Statesman*: Baroda corespondent: "Prayer meetings are held in one of the barrack-rooms twice a week, and were recently conducted by Major-McCausland, E. 9th R. A., at present on leave. These meetings have already effected some good amongst the troops, the attendance steadily increasing. Several officers of H. H. the Gaekwar's service, who belong to the Methodist Episcopal Church, also attend with their families.

A Temperance Society is about to be established in the detachment 83rd Regiment, and it is expected that a large number of men will take the pledge. The E. 9th R. A., has had a Temperance Society for some time, under the superintendence of the energetic Secretary, Serjeant Major Carey."

—A letter from Alexandria in the *Presse* says that never has a pilgrimage to Mecca and Medina been so numerously attended as the one which was concluded at the beginning of the present year. There is now at Mecca a celebrated preacher whose reputation has extended through the whole of Arabia. He is regarded as a saint and a prophet, and people from Turkey, Northern Africa, the Soudan, Arabia, and India assembled in crowds to listen to him. The correspondent also describes some sermons which were addressed to the assembled pilgrims apparently with considerble effect. In one the preacher urged his hearers to have as little intercourse as possible with Christians, and to abstain entirely from drinking wine, and his words produced so much remorse in some of the pilgrims that as he rode away they threw themselves under his horse's hoofs. Another "saint" predicted that within the next ten years the whole of "Frangistan" (Europe) would be under the rule of the crescent, that the Sultan at Constantinople would conquer the eastern portion of the Continent, including "Rami-el-Kubrijeh" (Rome the powerful), and that the Sultan of Morocco would re-occupy the western portion, with the town of "Tuleitulah" (Toledo).

—*English Paper*: "According to a Parliamentary return issued on April 13, of "the religious persuasions of the seamen of the Royal Navy, and also of the Royal Marines," it appears that 22,816 seamen belong to the Church of England 1,150 are Presbyterians, 2,675 belong to other Protestant denominations, and 3,866 are Roman Catholics. The religious classification of the marines is as follows:—Church of England. 9,545; Presbyterians, 462; other Protestants, 1,295; Roman Catholics, 986."

Miscellany.

—From a recent discourse by Dr. DeWitt Talmage:

Well, my friends, this world is famine-struck of sin. It does not yield a single crop of solid satisfaction. It is dying. It is hunger-bitten. The fact that it does not, cannot, feed a man's heart was well illustrated in the life of the English comedian. All the world honoured him—did everything for him that the world could do. He was applauded in England and applauded in the United States. He roused up nations into laughter. He had no equal. And yet, although many people supposed him entirely happy, and that this world was completely satiating his soul, he sits down and writes: "never in my life put on a new hat, that it did not rain and ruin it. I never went out in a shabby coat because it was raining and thought all who had the choice would keep in-doors, that the sun did not burst forth in its strength and bring out with it all the butterflies of fashion whom I knew and who know me. I never consented to accept a part I hated, out of kindness to another, that I did not get hissed by the public and cut by the writer. I could not take a drive for a few minutes with Terry without being overturned and having my elbow-bone broken, though my friend got off unharmed. I could not make a covenant with Arnold, which I thought was to make my fortune without making his instead, than in an incredible space of time—I think thirteen months—I earned for him twenty thousand pounds, and for myself one. I am persuaded that if I were to set up as a beggar, every one in my neighbourhood would leave off eating bread."

That was the lament of the world's comedian and joker. All unhappy. The world did everything for Lord Byron that it could do, and yet in his last moment he asks a friend to come and sit down by him and read, as most appropriate to his case, the story of "The Bleeding Heart." Torrigiano, the sculptor, executed, after months of care carving, "Madonna and the Child." The royal family came in and admired it. Everybody that looked at it was in ecstasy; but one day, after all that toil, and all that admiration, because he did not get as much compensation for his work as he had expected, he took a mallet and dashed the exquisite sculpture into atoms. The world is poor compensation, poor satisfaction, poor solace. Famine, famine in all the earth; not for seven years, but for six thousand. But blessed be God, there is a great corn-crib. The Lord built it. It is in another land. It is a large place. An angel once measured it, and as far as I can calculate it in our phrase, that corn-crib is fifteen hundred miles long and fifteen hundred broad, and fifteen hundred high; and it is full. Food for all nations. "O!" say the people "we will start right away and get this supply for our soul." But stop a moment; for from the keeper of that corn-crib there comes this word, saying; "You shall not see my face except your brother be with you." In other words, there is no such thing as getting from Heaven pardon, and comfort, and eternal life, unless we bring with us our Divine Brother, the Lord Jesus Christ. Coming without Him we shall fall before we reach the corn-crib, and our bodies shall be a portion for the jackals of the wilderness; but coming with the Divine Jesus, all the granaries of Heaven will swing open before our soul, and abundance shall be given us. We shall be invited to sit in the palace of the King and at the table; and while the Lord of Heaven is apportioning from His own table to other tables, He will not forget us: and then and there it will be found that our Benjamin's mess is larger than all the other's for so it ought to be. "Worthy is the Lamb that was slain, to receive blessing, and riches, and honour, and glory, and power.

I want to make three points. Every frank and common-sense man will acknowledge himself to be a sinner. *What are you going to do with your sin?* Have them pardoned, you say. How? Through the mercy of God? What do you mean by the mercy of God. Is it the letting down of a bar for the admission of all, without respect to character? Be not deceived. I see a soul coming up to the gate of mercy and knocking at the corn-crib of heavenly supply; and a voice from within says: "Are you alone?" The sinner replies: "All alone?" The voice from within says: "You shall not see my pardoning face unless your Divine Brother, the Lord Jesus, be with you." O, that is the point at which so many are discomfitted. There is no mercy from God except through Jesus Christ. Coming with Him, we are accepted. Coming without Him, we are rejected. Peter put it right in his great sermon before the high priests, when he thundered forth: "Neither is there salvation in any other. There is no other name given under heaven among men whereby we may be saved." O, anxious sinner! O, dying sinner! O, lost sinner! all you have got to do is to have this Divine Benjamin along with you. Side by side, coming to the gate, all the store-houses of heaven will swing open before your anxious soul. Am I right in calling Jesus, Benjamin? O, yes. Rachel lived only long enough to give a name to that child, and with a dying kiss she called him Benoni. Afterward Jacob changed his name, and he called him Benjamin. The meaning of the name she gave was "Son of my Pain," meaning of the name the father gave was "Son of my Right Hand." And was not Christ the Son of pain? All the sorrows of Rachel in that hour, when she gave her child over into the hands of strangers, was nothing compared with the struggle of God when He gave up His only Son. The omnipotent God in a birth throe! And was not Christ appropriately called "Son of the Right Hand?" Did not Stephen look into heaven and see Him standing at the right hand of God? And does not Paul speak of Him standing at the right hand of God making intercession for us? O, Benjamin—Jesus! Son of pang! Son of victory! The deepest emotions of our souls ought to be stirred at the sound or that nomenclature. To-night in your prayers plead His tears, His sufferings, His sorrows, and His death. If you refuse to do it, all the corn-cribs and the palaces of heaven will be bolted and barred against your soul, and a voice from the throne shall stun you with the announcement: "You shall not see my face except your brother be with you.

My text also suggests *the reason why so many people do not get any real comfort.* You meet ten people; nine of them are in need of some kind of condolence. There is something in their health, or in their state, or in their domestic condition that demands sympathy. And yet the most of the world's sympathy amounts to absolutely nothing. People go to the wrong crib, or they go in wrong way. When the plague was in Rome a great many years ago, there were eighty men who chaunted themselves to death with litanies of Gregory the Great—literally chaunted themselves to death, and yet it did not stop the plague. And all the music of this world cannot halt the plague of the human heart. I come to some one whose ailments are chronic, and I say: "In heaven you will never be sick." That does not give you much comfort. What you want is a soothing power for your present distress: Lost children, have you? I come to you and tell you that in ten years perhaps you will meet those loved ones before the throne of God. But there is but little condolence in that! One day is a year without them, and ten years is a small eternity. What you want is a sympathy now—present help. I come to those of you who have lost dear friends, and say: "Try to forget them. Do not keep the departed always in your mind." How can you forget them when every figure in the carpet, and every book picture, and every room calls out their name. Suppose I come to you and say by way of condolence: "God is wise." "O!" you say, "that gives me no help." Suppose I come to you and say: "God, from all eternity, has arranged this trouble." "Ah!" you say: "that does me no good." Then I say: "With the swift feet of prayer go direct to the corn-crib for a heavenly supply." You go. You say: "Lord, comfort me." But no help yet. No comfort yet. It is all dark. What is the matter? I have found. You ought to go to God and say: "Here, O Lord, are the wounds of my soul, and I bring with me the wounded Jesus. Let His wounds pay for my wounds, His bereavements for my bereavements, His loneliness for my loneliness, His heart-break for my heart-break, O, God! for the sake of the Lord Jesus Christ—the God, the man, the Benjamin, the brother—deliver my agonized soul. O, Jesus of the weary foot, ease my fatigue. O, Jesus of the aching head, heal my aching head. O, Jesus of

the Bethany sisters, roll away the stone from the door of our grave." That is the kind of prayer that brings help; and yet how many of you are getting no help at all, for the reason that there is in your soul, perhaps, a secret trouble. You may never have mentioned it to a single human ear, or you may have mentioned it to some one who is now gone away, and that great sorrow is still in your soul. After Washington Irving was dead, they found a little box that contained a braid of hair and a miniature, and the name of Matilda Hoffman, and a memorandum of her death, and a remark something like this: "The world after that was a blank to me. I went into the country, but found no peace in solitude. I tried to go into society, but I found no peace in society. There has been a horror hanging over me by night and by day, and I am afraid to be alone."

How many unuttered troubles in this house to-night! No human ear has ever heard that sorrow. O, troubled soul, I want to tell you that there is one slave that can cure the wounds of the heart, and that is the slave made out of the tears of a sympathetic Jesus. And yet some of you will not take this solace; and you try chloral, and you try morphine, and you try strong drink, and you try change of sense, and you try new business associations, and anything and everything rather than to take the Divine companionship and sympathy suggested by the words of my text when it says: "You shall not see my face again unless your brother be with you." O, that this audience to-night might understand something of the height, and depth, and length, and breadth, and immensity, and infinity of God's eternal consolations.

I go further, and find in my subject a hint as to *why so many people fail of heaven.* We are told that heaven has twelve gates, and some people infer from that fact that all the people will go in without reference to their past life; but what is the use of having a gate that is not sometimes to be shut? The swinging of a gate implies that our entrance into heaven is conditional. It is not a monetary condition. If we come to the door of an exquisite concert, we are not surprised that we must pay a fee, for we know that fine earthly music is expensive; but all the oratorios of heaven cost nothing. Heaven pays nothing for its music, it is all free. There is nothing to be paid at that door for entrance; but the condition of getting into heaven is our bringing our Divine Benjamin with us. Do you notice how often dying people call upon Jesus? It is an the usual prayer offered—the prayer offered more the all the other prayers put together—"Lord Jesus, receive my spirit." One of our congregation, in this last week, when asked in the closing moments of his life, "Do you know us?" said: "O, yes, I know you. God bless you. Good-bye. Lord Jesus, receive my spirit;" and he was gone. O, yes, in the closing moments of our life we must have a Christ to call upon. If Jacob's sons had gone up toward Egypt, and had gone with the very finest equipage, and had not taken Benjamin along with them, and to the question they should have been obliged to answer: "Sir, we didn't bring him, as father could not let him go; we didn't want to be bothered with him," a voice from within would have said: "Go away from us. You shall not have any of this supply. You shall not see my face because your brother is not with you." And if we come up toward the door of heaven at last, though we come from all luxuriance and brilliancy of surroundings, and knock for admittance, and it is found that Christ is not with us, the police of heaven will beat us back from the bread-house, saying: "Depart, I never knew you." If Jacob's sons, coming toward Egypt, had lost everything on the way; if they had expended their last shekel; if they had come up utterly exhausted to the corn-cribs of Egypt, and it had been found that Benjamin was with them, all the store-houses would have swung open before them. And so, though by fatal casualty we may be ushered into the eternal world; though we may be weak and exhausted by protracted sickness—if, in that last moment, we can only just stagger, and faint, and fall into the gate of heaven—it seems that all the corn-cribs of heaven will open for our need and all the palaces will open for our reception; and the Lord of that place, seated at His table, and all the angels of God seated at their table, and the martyrs seated at their table, and all our glorified kindred seated at our table, the King shall pass a portion from His table to ours, and then, while we think of the fact that it was Jesus who started us on the road, and Jesus who kept us on the way, and Jesus who at last gained admittance for our soul, we shall be glad if He has seen of the travail of His soul and been satisfied, and not be at all jealous if it be found that our Divine Benjamin's mess is five times larger than all the rest. Hail! anointed of the Lord. Thou art worthy.

My friends, you see it is either Christ or famine. If there were two banquets spread, and to one of them, only, you might go, you might stand and think for a good while as to which invitation you had better accept; but here it is feasting or starvation. If there were two mansions offered, and you might have only one, you might think for a long while, saying: "Perhaps I had better accept this gift, and perhaps I had better accept that gift;" but here it is a choice between palaces of light and hovels of despair. If it were a choice between oratorios, you might say: "I prefer the 'Creation,'" or "I prefer the 'Messiah.'" But here it is a choice between eternal harmony and everlasting discord. O, will you live or die? Will you sail into the harbour or drive on the rocks? Will you start for the Egyptian corn-crib, or will you perish amid the empty barns of the Canaanitish famine?

What shall be the destiny of all this audience? I might peer into your countenances and see here and there a person that I well know, and make up my mind as to what direction or street they will take in going home; but I look upon this audience and I ask what will be the eternal destiny of all this people? Some of them I may never have met before; some of them I may never meet again. We just touch and pass off. I approach the close of my sermon, and soon these lights will lower and the last footfall will die away from the building; but what shall be the history of this service God only knows. God, I believe, through this sermon has shown you your need and the only source of supply; and yet some of you sit as deliberately to make your choice as though you had in your pocket a certificate from the throne of heaven, warranting you that you would have a hundred years yet in which to discuss this question and decide it, when your exit out of this world may be as sudden as was that of Reverdy Johnson last Thursday night—one moment stepping from the gubernatorial mansion; the next lying with fractured skull exanimate. There is but a step between you and death. There is but a step between you, my dear hearer, and your last call of mercy. There is but one step between you and the loss of an eternal soul. And so I meet you in the closing gates of this Sabbath, and put my hand on your shoulder, and I beg you to accept Christ and prepare for heaven. O, the two records of this service—the record made on earth and the record made in heaven. On earth the attendants and the reporters may record of this service: "a thronged assemblage; familiar hymns; the text Genesis, forty-third and third." But in heaven, the scribes of God I think are writing now this record: "All the people in that Tabernacle invited to Christ. So many thousands accepted the offer; so many thousands rejected it. So many thousands saved; so many thousands lost. Service adjourned to the last judgment." O, what a tremendous moment this! Gates of mercy closing. Messenger angels retreating. The Holy Spirit ceasing His last plea to the heart. The shadows of the eternal world dropping on the assemblage; while for some of you, the granaries of God are shut, and the eternal famine has begun. "Ye shall not see my face, except your brother be with you."

Selections.

THE KHEDIVE.

(From a letter by Dr. Field in the Evangelist.)

THE admirers of the Khedive point justly to what he has done for Egypt. Since he came into power, the Suez Canal has been completed, and is now the highway for the commerce of Europe with India; great harbours have been made or improved at Alexandria at Port Said and at Suez; canals for irrigation have been dug here and there, to carry over the country the fertilizing waters of the Nile; and railroads have been built across the Delta in different directions, and one is already advanced more than two hundred miles up the valley of the Nile. These are certainly great public works, which are for the good of Egypt, and justly entitle the Khedive to be regarded as one of the most enlightened of modern rulers.

But while recognizing all this, there are other things which I see in Egypt which qualify my admiration. Liberty there is none; the government is an absolute despotism, as much as it was three thousand years ago. The system under which the Israelites groaned, and for which God brought the plagues upon Egypt, is in full force to-day. The Khedive has obtained great credit abroad by the expeditions of Sir Samuel Baker and others up the Nile, which were said to be designed to break up the slave trade. But what signifies destroying slavery in the interior of Africa, when a system still more intolerable exists in Egypt itself? It is not called slavery; it is simply *forced labor*, which, being interpreted, means that when the Khedive wants ten thousand men to dig a canal or build a railroad, he sends into the requisite number of villages, and "conscripts" them *en masse*, just as he conscripts his soldiers (taking them away from their little farms, perhaps, at the very moment when their labor is most needed), and sets them to work for himself, under taskmasters, driving them to work under the goad of the lash, or if need be, at the point of the bayonet. For this labor, thus cruelly exacted, they receive absolutely *nothing*, neither pay *nor food*. A man who has constructed some of the greatest works of modern Egypt, said to us, as we were riding over the Dalta, "I built this railroad. I had under me twenty thousand men—all forced labor. In return for their labor, I gave them—*water!*" "But surely you paid them wages?" "Nothing." "But at least you gave them food?" "No." "But how did they live?" "The women worked on the land, and brought them bread and rice." "But suppose they failed to bring food, what became of the workmen?" "*They starved.*" The same authority informed us that the men thus forced to labor, were often required *to furnish their own tools.* Surely this is making bricks without straw, as much as the Israelites did. Such a system of labor, however grand the public works it may construct, can hardly excite the admiration of a lover of free institutions.

On all who escape this forced labor, the *taxation* is fearful. The hand of the Government is as heavy upon them as in the time of the Pharaohs. To one who was telling me of this—and no man knows Egypt better—I said, "Why, the Government takes *half* of all that the country yields." He answered instantly, "*Half? it takes* ALL." To the miserable fellahs who till the soil it leaves only their mud hovels, the rags that but half cover their nakedness and the few herbs and fruits that but just keep soul and body together. Every acre of ground in Egypt is taxed, and every palm tree in the valley of the Nile. What would our farmers say to a tax of twelve dollars an acre on their land, and of from twenty-five to fifty cents, on every apple tree in their orchards? Yet this enormous burden falls, not on the rich farmers of New England, or New York, or Ohio, but on the miserable fellahs of Egypt—poor peasants far more destitute than the negroes of the South. Yet in the midst of all this poverty and wretchedness, in these miserable Arab villages, the tax-gatherer appears regularly, and the tax, though it be the price of blood, is remorselessly exacted. If anybody refuses to pay, or is unable, no words are wasted on him, he is immediately bastinadoed till his cries avail—not with the officers of the law who know no mercy, but with his neighbours who, yielding up their last penny, compel the executioner to let go his hold.

Such is the Egyptian Government as it presses on the people. These are stern facts which I cannot ignore in my rose-colored view of Egypt, and which so far qualify my admiration for its ruler, that I cannot join without reserve in the enthusiasm of my countrymen.

FOR THE YOUNG.

"I DON'T LOVE YOU NOW, MOTHER!"

A GREAT many years ago, I knew a lady who had been sick for two years, as you have seen many an one all the while slowly dying with consumption. She had one child—a little boy named Henry.

One afternoon I was sitting by her side, and it seemed as if she would cough her life away. Her little boy stood by the post of the bed, his blue eyes filled with tears to see her suffer so. By-and-by the terrible cough ceased. Henry came and put his arms round his mother's neck, nestled his head in his mother's bosom, and said, "Mother, I do love you. I wish you wasn't sick.

An hour later, the same loving, blue-eyed boy came in, all aglow, stamping the snow off his feet. "Oh, mother, may I go skating? it is so nice—Ed and Charlie are going." "Henry," feebly said the mother, "the ice is not hard enough yet." "But, mother," very pettishly said the boy, "you are sick all the time—how do you know?" "My child, you must obey me," gently said the mother.

"It is too bad," angrily sobbed the boy, who, an hour ago, had so loved his mother. "I would like to have my little boy go," said his mother, looking sadly at the little boy's face, all covered with frowns; "you said you loved me,—be good." "No, I don't love you now, mother!" said the boy, going out and slamming the door.

Again the dreadful coughing came upon her, and *we* thought no more of the boy after the cough commenced. I noticed tears falling thick upon her pillow, but she sank from exhaustion into a light sleep.

In a little while muffled steps of men's feet were heard coming into the house, as though carrying something; and they were—carrying the almost lifeless body of Henry.

Angrily had he left his mother, and gone to skate, disobeying her; and then broken through the ice, sank under the water, and now, saved by a great effort, was brought home, barely alive, to his sick mother.

I closed the doors, feeling more danger for her life than the child's, and, coming softly in, drew back the curtains from the bed. She spoke: "I heard them—it is Henry; oh! I knew he went—is he dead?" But she never seemed to hear the answer we gave, telling her, "Oh, no!" She commenced coughing—she died in agony, strangled to death. The poor mother! the boy's disobedience killed her.

After a couple of hours I sought the boy's room. "Oh! I wish I had not told mother I did not love her. To-morrow I will tell her I do," said the child, sobbing painfully. My heart ached; to-morrow I knew we must tell him she was dead. We did not, till the child came fully into the room, crying, "Mother, I do love you!" Oh! may I never again see agony like that child's as the lips he kissed, gave

ck no kiss—as the hand he took fell lifeless from s hand, instead of shaking his hand as it always d,—and the boy knew she was dead.

"Mother, I do love you now!" all the day long he sobbed and cried. "Oh! mother, mother, forgive me!" Then he would not leave his mother. "Speak to me, mother!" but she could never speak again; and he—the last words she had ever heard him say were, "Mother, I don't love you now!"

That boy's whole life was changed; sober and sad was ever after. He is now a grey-haired old man, with one sorrow over his one act of disobedience, one wrong word, embittering all his life—with those words ever ringing in his ears, "Mother, I don't love you now!"

Will the little ones who read this, remember—if they disobey their mother, if they are cross and naughty—they say, every single time they do so, to a tender mother's heart, by their actions, if not in the words of Henry, the very same thing,—"I on't love you now, mother!"—*(Christian.)*

THE MOTHER'S INFLUENCE.

Few mothers have an adequate view of their influence over their children. The effort she makes for their growth in knowledge and virtue is necessarily retired and unobtrusive, yet it operates powerfully in forming character and fixing destiny. Impressions made upon the fresh and susceptible mind of youth are generally vivid and lasting. The child has perfect confidence in its mother, and her instructions are seldom, if ever, effaced from the mind.

There are, however, innumerable other causes operating to form character, and a pious and faithful mother may have a dissolute boy. He may break away from all restraints, and God may leave him to eat of the fruit of his own devices." The mother thus afflicted can only bow before God, where the consciousness of having done her duty will divest the affliction of much of its bitterness.

Such instances, however, are rare. Profligate children are generally the offspring of parents who have neglected the moral and religious education of their family. Some parents are themselves profligate, and by their own example lure their children to sin. There are others who are upright and religious themselves, who yet neglect the right cultivation and restraint of their children, both physically and morally, and as a consequence they grow up in disobedience and sin. It matters not what the cause is which leads to this neglect. The neglect itself will be followed by bad consequences.

Hence the children of eminent men, both in Church and State, are not unfrequently the disgrace of their parents. If the mother is unaccustomed to govern her children, if she looks to the father to enforce obedience, and to control them, when he is absent all family government is gone, and the children are left to run wild, to learn lessons of disobedience, to practice arts of deception and contempt upon a mother who fails to secure respect and love. Wherever the children are under the efficient government of a judicious mother, the reserve of this is almost invariably the case.

When a young man leaves home and enters upon the busy world, many are the temptations which crowd around him. If he is without established principles of virtue and self-control, he will most assuredly fall before these temptations. He may fall despite of all that a mother has done, or can do—fall for a time; he may become deeply involved in guilt, he may forget every lesson of virtue he learned from his mother at home, while yet the influence of mother's instructions and a mother's prayers is working powerfully and effectually in his heart. He will think of a mother's prayers and a mother's tears when remorse keeps him awake in the midnight hour, or when danger threatens him with speedy arraignment at the bar of God.

The thoughts of the holiness of his home will often embitter his cup of guilty pleasure, and compel him to sigh for the virtue and the peace he has forsaken. Even, though far away, however degraded and abandoned, he must occasionally think of a broken-hearted mother. And long after she has gone down to the grave he may be led by the remembrance of her tears and prayers to forsake his sins and seek the God of his mother. Years of wanderings and sin cannot erase from the mind and heart the impressions which a mother's love and instructions she implanted there.

It is a great trial to have children undutiful when young. But it is a tenfold greater affliction to have a child grow up to maturity in disobedience, and become a dissolate and an abandoned man. How many mothers have passed days of sorrow and nights of sleeplessness in consequence of the misconduct of their children! How many have had their hearts broken, and their gray hairs brought down with sorrow to the grave, solely in consequence of their own neglect to train their children in the nurture and admonition of the Lord! Parents; your future happiness is in the hands of your children. They may throw gloom over all your prospects, embitter every enjoyment, and make you so miserable, that your only prospect of relief will be in death.

That sweet little boy, whom you now fondle on your knee, and who plays so full of glee on the floor around you, has entered a world where temptations beset him in every step as he advances in life. What is to enable him to resist these temptations, but established principles of piety? And where is he to obtain these principles, but from a mother's instructions and example?

Many illustrations of the most affecting nature might here be introduced. We might appeal to a vast number of living sufferers in attestation of the woe which the sin of the child has occasioned. You may go to the drunkard's chamber, where the mother sits weeping over a son lost to virtue and heaven, and refused to be comforted. This is a sorrow which can only be understood by one who has tasted its bitterness and felt its weight. This is a dark subject, and can be understood only by one whose heart has known its own bitterness and felt its weight. Nothing can take the place of true religion in the heart of the parents. All external education is unreliable, mere wordly wisdom at its best fails, and it may lead to the most fatal mistakes. Nothing but religion in the parents can bring down that wisdom which is from above, and which is profitable to direct; nothing but this will keep before the mind the great and true end which is to train the children for an endless life. The wordly parent educates for this life only, while the Christian parent educates for a future and eternal state, and by so doing secures the "promise of the life that now is, and of that which is to come."

How important then is right training even for the present life for the influence to be exerted, and the good and the evil avoided even here. We speak to all, but there may be a tongue there by your side, mother, which shall speak with the eloquence of an angel, a mind which shall be felt all over the globe and to the last day of time. Who then can estimate the parent's resposibility? or who can estimate the mother's reward, if she sends forth from her hearth and home a benefactor to bless the world?

SOPHISMS OF THEOLOGIANS.

Gobat, when seeking in vain among the Abyssinian Christians for one whom he could own as a living, loving brother in Christ, was continually assailed on every hand with metaphysical questions about the person of Christ, such as no European could easily invent. Hebeta Selasse said of Gobat: "This Christian man entirely gained my confidence and affection, for whensoever I put questions to him on points which are not contained in the Bible, it was his saying: 'I do not know.'" Men will dispute upon "the three births," "the two natures," the glory on the mount, whether given or essential." There are questions which they will divide and excommunicate upon, and they will leave the more simple verities of the Word of God, such as the love of God, the Cross of Christ, the sinner's sin, as subjects for the unlearned. The speculative starve while the practical feed.

REVENGE.

During the American Revolutionary War there was living, in Pennsylvania, Peter Miller, pastor of a little Baptist Church. Near the church lived a man who secured an unenviable notoriety by his abuse of Miller and the Baptists. He was also guilty of treason, and was for this sentenced to death. No sooner was the sentence pronounced than Peter Miller set out on foot to visit General Washington, at Philadelphia, to intercede for the man's life. He was told that his prayer could not be granted "My friend!" exclaimed Miller, "I have not a worse enemy living than that man." "What!" rejoined Washington, "you have walked sixty miles to save the life of your enemy? That in my judgment puts the matter in a different light. I will grant you his pardon." The pardon was made out, and Miller at once proceeded on foot to a place fifteen miles distant, where the execution was to take place on the afternoon of the same day. He arrived just as the man was being carried to the scaffold, who, seeing Miller in the crowd, remarked, "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words were scarcely spoken before Miller gave him his pardon, and his life was spared.

COME ON, BOYS!

When Governor Geary, of Pennsylvania, died a few days ago, I lost a good friend. He impressed me mightily with the horrors of war. In the eight hours that it takes to come from Harrisburgh to New York, he recited to me the scenes through which he had passed in the last war. He said that there came one battle upon which everything seemed to pivot. Telegrams from Washington said that the life of the nation depended upon that struggle. He said to me: "I went into that battle, sir, with my son. His mother and I thought everything of him. You know how a father will feel toward his son who is coming up manly, and brave, and good. Well, the battle opened and concentred, and it was awful! Horses and riders bent and twisted and piled up together: it was awful, sir! We quit firing, and took to the point of the bayonet. Well, sir, I didn't feel like myself that day. I had prayed to God for strength for that particular battle, and I went into a feeling that I had in my right arm the strength of ten giants," and as the Governor brought his arm down on the back of the seat, it fairly made the car tremble. "Well," he said, "the battle was desperate, but after a while we gained a little, and we marched on a little. I turned around to the troops and shouted, 'Come on, boys!' and I stepped across a dead soldier, and lo! it was my son! I saw at the first glance he was dead, and yet I didn't dare to stop a minute, for the crisis had come in the battle; so I just got down on my knees, and I threw my arms around him, and I gave him one good kiss, and said, 'Good-bye, dear,' and sprang up and shouted, 'Come on, boys!'" So it is in the Christian conflict. It is a fierce fight. Eternal ages seem depending on the strife. Heaven is waiting for the bullentins to announce the tremendous issue. Hail of shot, gash of sabre, fall of battle-axe, groaning on every side. We cannot stop for loss or bereavement, or anything else. With one ardent embrace and one loving kiss we utter our farewells, and then cry, "Come on, boys! There are other heights to be captured, there are other foes to be conquered, there are other crowns to be won."—*Talmage.*

DR. WM. M. TAYLOR ON PREACHING.

"Allowed of God to be put in trust with the gospel, it is of the highest importance that we understand the theme we are to treat, and the range it commands. The gospel is a message of good news. Assuming that men are sinners, under sentence, by nature prone to evil and averse to good, it brings an assurance that they may be forgiven and renewed through faith in Christ. Now an intelligent proclamation of it must say much about the nature of Christ's person and character of his death. To call upon men to come to him, to "believe on the Lord Jesus Christ," without telling them who Jesus is, and what it is to come to him, is the merest mockery, and renders the gospel message an empty formula. This brings us into the region of *doctrine*. But the popular cry is, "Preach Christ, and let doctrines alone." It is impossible to do anything of the kind. Christ is not a mere abstraction, and if we tell who or what he is, we set forth a doctrine about his person. If we state the significance of his death, we unfold the doctrine of atonement. Nor by becoming unevangelical are we freed from the necessity of preaching doctrine. To say that Christ is but a man, is to proclaim a doctrine of his person. In truth, gentlemen, nothing is more absurd that this clamor against doctrine. Beneath the cry itself lies the doctrine that it makes no difference what a man believes, if only he says he is resting upon Christ. But this Christ is revealed in the gospels and is not the mere ideal which a man may form in his own mind, and it is only faith on the Christ of the gospels that saves men. Hence, the need of a right view of his person and worth. You will do well, then, to shut your ears to this senseless outcry against doctrine which has become a part of the most fashionable cant of the day.

If, then, you are not prepared to speak definitely upon the nature of Christ's person and the nature and the efficiency of his death, you had better never enter the pulpit. Vagueness here is worse than a waste of words. It is the positive element, gentlemen, which will be powerful with your hearers. Preach doctrines in order to define the Saviour, and to give clearness and force to the apprehension which your hearers have of truth. But let them be vitalized by their connection with Christ, so that they appear to flow from him or lead up to him. Since every moral precept rests upon some doctrine, this modern antipathy must be less opposition to doctrine in itself than to distinctively evangelical doctrines. But we are to preach the cross, even though it prove "a stumbling block" to some and "foolishness" to others.

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Preach the crucifixion as well as the incarnation. In the death of the incarnate God mercy is righteously manifested, while yet the law is honored and established. Thus love and righteousness are the elements of the power of the cross. The love melts the sinner's heart, and the righteousness satisfies his conscience, as well as the divine law. The love attracts to God, and the righteousness restrains from sin. *Be sure in your preaching to hold up each of these two principles prominently.* Such was the gospel of Paul and of Luther. Let us preserve it in its essential elements, remembering that the preaching thereof is the preaching best adapted to any age. Paul preached Christ alike to those seeking philosophy and those seeking a sign. So to rationalists and ritualists—the legitimate successors of the Greek and Jew—we of to-day are to preach the same truth, Christ crucified and risen. Early influences led me to set my ministry to the key of the cross, and I have ever sought to keep that in sight and to hide myself behind my Lord. This is the secret of any success I have had.

But the minister is a pastor as well as preacher' and is not only to call upon the sinner to "repent and be converted," but also to "go before his flock,', and "lead them out" to pasture. He must develop in them characters and promote growth in grace. Young minister are apt to preach mostly to the unconverted, but as they advance in their work to go to the other extreme and preach only to Christians. Fail not "rightly to divide" the word of truth. In your anxiety for conversions do not neglect to secure Christian growth in those already converted—to warn and encourage them. Do we not discover here a reason for the loss of many a "hopeful converted" one? By all means preach repentence and faith; but remember they are only the first rounds of a ladder of many others steps: *Add* to faith courage, knowledge, temperance, patience, godliness, brotherly kindness, love."

Since the gospel related to everything that affects the happiness and holiness of men, we ought, like the apostles, to apply the principles of the gospel to the circumstances and conduct of those who hear us. Like those of the apostles, our word should reach the unconverted, while at the same time they succour and guide the believer. In every sermon have a word for every hearer. Bring the gospel to bear at every point upon the conduct and experiences of men, and let the cross be with you an instrument of the widest range and greatest power, that you may at once aid the Christian and arrest the sinner.

The pulpit will never be a narrow or useless place for him who can say, The Spirit of the Lord is upon me because he hath anointed me to preach. B.

A WISE ANSWER.

SOME of the fancies of the Jewish Talmud are very witty and neat. Particularly so are those short apothegms which illustrate or defend some attribute of God by answering an infidel's objection. The following is a perfect specimen of Oriental retort:—A prince one day said to Rabbi Gamaliel: "Your God is a thief. He surprised Adam in his sleep, and stole a rib from him." The Rabbi's daughter overheard this speech, and whispered a word or two in her father's ear asking his permission to answer this singular opinion. He gave his consent. The girl stepped forward, and feigning terror and dismay, threw her arms aloft in supplication, and cried out "My liege, my liege! Justice! Revenge!" "What has happened?" asked the prince. "A wicked theft has taken place," she replied. "A robber has crept secretly into our house, carried away a silver goblet, and left a gold one in its stead." "What an upright thief?" exclaimed the prince. "Would that such robberies were of more occurrence!" "Behold, then, sire, the kind of thief that our Creator was: He stole a rib from Adam, and gave him a beautiful wife instead!" "Well said!" avowed the prince.

TELEGRAPHIC NEWS.

London, 27th April: In the House of Commons this evening, Mr. Disraeli refused to delay advising Her Majesty to proclaim the title of Empress. An adjournment of the House was then moved and a stormy debate ensued in which Mr. Fawcett took the lead, party recriminations being freely indulged in. The Marquis of Hartington declined to assist Mr. Fawcett's motion in consequence of the uselessness of doing so.—Her Majesty the Queen has given her assent to the Royal Titles Bill.

28th: The Proclamation declaring the Queen to be Empress of India was issued to-day. After recital, the Proclamation declares that henceforth, so far as may be convenient on all Occasions and Instrumen s wherein the style and titles of Her Majesty are used, excepting Charters Commissions, Letters Patent, Grants, Writs of Appointment, and similar Instruments not operating beyond the United Kingdom. the following addition to the style and titles pertaining to the Imperial Crown of the United Kingdom and its Dependencies shall henceforth be made:—In the Latin tongue, *Indiæ Imperatrix*; in English, *Empress of India*. The Proclamation further states that all coinage shall continue to be lawful without the additional title until the Queen's pleasure is further declared. —Her Majesty has been pleased to confer a Baronetcy on Sir Bartle Frere.—The s. s. Dunraven, Captain Cane, bound from Bombay to Liverpool, has been lost in the Red Sea; the crew was saved.—The total amount tendered for the New Loan of £4,000,000 was £8,600,000; tenders at £102 8 will receive about 73 per cent., above in full.—In the House of Commons this evening Mr. Eustace Smith moved for the appointment of a Select Committee upon the mode followed in relieving the sufferers by the last Indian Famine. Government opposed the motion, which was rejected by 149 votes against 46.

29th: Mr. Eustace Smith's motion in the House of Commons last night for a Select Committee of Inquiry into the mode of relief followed during the Indian Famine was seconded by Sir George Campbell who availed himself of the opportunity to vindicate the estimate that was made as to the failure of the rice crops in Bengal. Sir George Campbell admitted that the amount of relief was overdone, but that it was forced upon Lord Northbrook by the Home Government.—Lord George Hamilton recalled the pressure of public opinion adding that the only object of Mr. Smith's motion was a vote of censure against Government.—Governor Hennessy telegraphs from the Barbadoes that the negroes have been quieted without the troops firing a shot.—Mr. Lowell Barchett Clarence has been gazetted Puisne Judge of Ceylon.

London, 1st May: The Reverend Doctor Mylne was consecrated to-day as Bishop of Bombay, the ceremony being performed at Saint Paul's Cathedral by His Grace the Archbishop of Canterbury.—In reviewing the proclamation declaring the Queen to be Empress of India, the Liberal papers sharply criticize the absence of words limiting Her Majesty's Title of "Empress" to India only, as promised by Mr. Disraeli.

Lisbon, 1st: His Royal Highness the Prince of Wales arrived here to-day from Cadiz.

Vienna, 1st: The Turks have succeeded in relieving Niksisch, the Insurgents in this engagement having been defeated.

London, 2nd: In the House of Commons this evening, replying to a question of Mr. James, the Chancellor of the Exchequer said that the Proclamation covered the pledges made by Her Majesty's Government.—Mr. Disraeli, in answer to Sir Charles Dilke, said that the employment of the Imperial title would be necessary of Commission to officers in the army on account of the employment of troops in India, otherwise the Proclamation completely covers all the exceptions enumerated in Sir W. V. Harcourt's question of 3rd April.—In the House of Lords, the Lord Chancellor refuted Lord Selborne's Charge that the Proclamation in any way violated a solemn pledge made to to localize the title.—The Queen has been pleased to confer the Grand Cross of the Order of St. Michael and St. George on His Highness the Maharajah of Johore.

3rd: Mr. Disraeli, in the name of the Queen, denies the the assertion of Mr. Lowe that two of Her Majesty's former Ministers were ever requested to propose a new title for Her Majesty.

Berlin, 3rd: Prince Bismarck's scheme for transferring the German Railways to the Empire has been duly voted in the Reichstag.

Her Imperial Majesty the Empress Augusta of Germany has arrived at Windsor Castle on a visit to Her Majesty.

Vienna, 4th: Count Andrassy, the Ministers of Foreign Affairs, is about to proceed to Berlin in order to confer with Prince Bismarck and Prince Gortschakoff on the Eastern Question.

PASSENGERS SAILED.

Per P. and O. Str. *Zambesi*:

FOR SOUTHAMPTON.—Mr Rhind, Mr T Boulton, Major J F Keen, Mr G Winter, Surgeon J Anderson, Mrs Chatfield and two infants, Mr J A Collins, Captain Kelly, Surgeon T Holmes, Mr Merwin, Mr A Brunwood, Conductor Cronolly, Mrs Duggan and infant, Captain Preston, a lady, Captain Scott, Mr J Kushton, Colonel Douglas, RA, Mr P Nicholson, and Mr G Whitten.

FOR BRINDISI.—Major J Stewart, Mr F J Ivens, Colonel J C Wood and infant, Mr F Sherman, Mr Rowett, Mr Brereton, Capt A C Young, Mr Louis Schwendler, and Mr Morris Chapman.

FOR VENICE.—Mr and Mrs J W Buyers, Mrs Newcham, Mrs Cook and two children, Mr T Gruddas, Mr E B Stedman. Mr J Burgess, Mr and Mrs T C Glover and infant, Mr J S Blackett, Dr G G W Maitland, Mr W H Hodge, Mr and Mrs Dickinson.

FOR GENOA.—Mr and Mrs R J Johnson, one child and one infant, Viscount Chappelame, Mr Fredrick Kinsman, Mr and Mrs B L M Winton, Brigadier-General J Wright and two daughters, L J F Napier, Mr Charles Marks, Mr Barsolotti Stefano, M H Warth, Mr D Geonanni, Mr Mahomed Inamala, Mr Rahim Alla, and Henry Thorpe.

FOR PORT SAID.—Mr Vermin.

Per Str. *Strathleven*:

Mr and Mrs Craig and child, Miss Appleton, Miss Taylor, Captain and Mrs Chalmers, Mrs Toulmin, two children and infant, Mr F St Clare Williams, Master Gordon and two children, Mrs Clive and two infants, Lt-Col Whitelocke, Mr and Mrs Hawes and six children, Capt M H Hayes, and Mr A Sheshadri.

Per Str. *Trentham Hall*:

Mr and Mrs Stretch and three children, Mrs Rotton, Miss Rotton, Mrs Siran and two children, Col Brander, Mr Gillet, Rev Mr and Mrs Hauser, Mr Castle, Mr Corlett, and Mrs Turner.

PASSENGERS ARRIVED.

Per P. and O. Str. *Kashgar*:

FROM BRINDISI.—Mr W Cocke, and Mr and Mrs Phillipe and infant.

FROM ADEN.—Mr Yardley, and four Native Passengers.

Per Str. *Trinacria*:

Mr Hicks, Mrs Hicks, Mrs Wilson, Miss Wilson, Miss Wilson, Mrs Watson, Colonel Soady, Mr Chrystal, Dr. Forsyth, Mr E L Dunlop, Miss Rosa Rose and Miss Gardiner.

Domestic Occurrences.

DEATH.

KENNIS.—April 27th, at the European General Hospital, Bombay, Mr. W. Kennis, Engine Driver, G. I. P. Railway, aged 45 years.

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